

Mixt Marriages Vindicated : 1036

O R A

DISCOURSE

O F

498.5-28
Mixt Marriages

By way of

DIALOGUE

Between A. and B.

Who are of the same Profession in mat-
ters of *Religion* :

But of different Apprehensions in the
Point of *Marriage*.

First, Shewing, That for persons to be Joyned together
in *Marriage*, who differ about *Institutions* in matters of *Religion*,
is contrary to no *Law*; and therefore *Lawful*.

Secondly, That in case such *Marriages* were the breach of
a *Law*, yet there is no *Rule* left for the *Church* to *Excommuni-*
cate Persons for so Marrying.

By STEPHEN TORT. K.

Marriage is honourable in all, *Hib.* 13. 4. Add not thou to his word, *Prov.* 30. 6.
Why tempt ye God, to put a yoke upon the Necks of the Disciples, which
neither our Fathers nor we were able to bear? *Mat.* 23. 10. Be ye therefore
merciful, as your heavenly Father also is merciful, *Luke* 6. 36.

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The Epistle Dedicatory.

never acted immodestly, or broke the peace of the Church about it; but have used all private ways to obtain a Remedy.

You know that *Ten years since*, I presented some of you with a few *Queries*, in hopes they might have put some upon new Studies, and thereby have begotten a better Understanding; And I have some ground to think they were not without effect; because I find the Spirits of some men more moderate than formerly.

But that not answering my designed end, to remove the Stumbling Block out of the way of the Churches Peace, hath put me upon this present undertaking; by which I hope to prevail upon you, either to *renounce an Errour*, taken up in the *heat of Zeal*, or appear to give us such demonstration of its Truth and Certainty, as may tend to our Satisfaction.

My Brethren, I do not in this take upon me to be your Dictator, but with all Submission to be your Remembrancer, to present those things to your view, which by a precipitate and misinformed Judgment, and the want of due Examination have been obscured.

I know in this case, things have been taken upon trust, and men have not so warily considered them as the cause requireth; and some

mens

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mens duty especially doth oblige them unto. What I have said about the sixth of *Genesis*, is sufficient to evince, that there is not any certain or safe Conclusion to be educed from thence, to prove *B's* position. And what I have said touching my own Notion upon the Text, is left to every one to think as he pleaseth. It's no Article of any man's *Creed* that I know of, but my own *Opinion*, which I must retain, till I see cause from more cogent Arguments to alter the same. And what I have said concerning *the Doctrine of Balaam*, though I never heard any thing less or more from any man about it, either by Word or Writing; yet I have since been informed, that the Learned Doctor *Hammond* carries it the same way.

I have endeavoured all I can to shew my self *impartial*, and have stated the Controversie truly, without abusing my *Antagonist*, or wronging his sense; endeavouring to the utmost to bring the Truth to the light, both in the former and later parts hereof. And for those Considerations I have put you upon, I have not done it presumptuously, but with all seriousness, hoping you will be perswaded calmly to consider the whole, and then I doubt not but my Endeavours will have their desired Effect.

As

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As for the Advice I have given to the *Unmarried*, I have done it in all sincerity, hoping it may be a means to preserve some from wounding themselves; and I hope you will also be ready to advise and counsel the Brethren for the best.

My Brethren, bear with the *roughness of the Style*; you know from whom it is, and therefore need not think it strange; and if you object, I might have had Assistance that could have presented it in a more refined and polish'd Dress: Know, I have declined it for two Reasons.

First, Because I see men so backward to assist in things of this kind.

Secondly, That whatsoever is blame-worthy, either in the *Matter, Manner, or Time of its Publication*, &c. shall rest upon my own Head, none else being concerned therein.

My Brethren, I leave these things with you, and beg your most *serious* and Christian *Consideration* thereof, craving once more your *Excuse*, and the *Blessing of God* upon these, and all other my *weak Endeavours*: Remaining,

Your affectionate Brother in the

Bonds of the Gospel,

Stephen Tory.

THE
EPISTLE
To the
REAER.

Courteous Reader :

IF thou be a Stranger to this Controversie, I beg thy Pardon, and intreat thy candid resentment of my Endeavours herein. Think not that Pride hath put me upon this undertaking, but, the earnest desire I have to serve the Church of God in my Generation, hath excited me thereunto : that, if possible, I may be an instrument of Peace, to reconcile dissenting Brethren, and relieve afflicted Spirits.

I beg thy Pardon for my weakness, that I should so clownishly accost thee, and meanly treat thee in the whole of this Discourse. I tell thee, it is all like my Self, being a person of Low Extract, and less Education ; having never had the opportunity of being rightly instructed in my Native Tongue. Indeed, thou mayst the rather think me presumptuous ; but I do tell thee truly, could I have seen any other take this task in hand, I should not have attempted it : And should now rejoyce, if this weak Endeavour of mine might be a means to prompt some better and more fit Person to undertake this Great Work ; which I do acknowledge too great for me, and which I should never have undertaken, did I not suppose a necessity thereof.

Courteous Reader, I further crave thy excuse, in my Notion concerning the Sons of God, mentioned in Gen. 6. I know it's Novel, and may seem strange to many ; but consider, I do not deliver it as a Point of Faith, but as my private Opinion. And although I oppose some Learned Men, yet I hope I may be excused, seeing they have only asserted, without giving us their Reasons to prove those Assertions, which I have

The Epistle to the Reader.

have Endeavoured to do, whether they are good or not, I leave to the Judgment of every honest and ingenious Man; and as for the froward and evil-minded, as I expect no good from them, so I crave nothing of them.

Good Reader, I do further beg thy favourable construction, not only of my Self, but also of my Brethren, whom I oppose. Think not the worse of us, nor of our Profession, because of these little differences: but rather, consider that we are men of Conscience, and such as fear to offend God; and although in this thing some may be over Righteous, and their Zeal may be greater than their Knowledge; yet know, this is an Error on the right hand: for though an over-Zeal may have slain its Thousands, carelessness, coldness and remissness hath slain its Ten thousands.

And further, consider thou hast heard no Dreams, or Enthusiastick Notions imposed upon thee, either by A. or B. but both endeavour a decision by the Written Word of God, and to which I hope we shall both be willing upon conviction, to submit our selves.

What is here said by A. I pray examine the Scriptures, and see if they do not bear Witness for him; and where the Scripture is silent, have recourse to Reason, and see if it be not on A's side. And as for B. there are some Learned Men on his side, as Dr. Fuller in his Treatise on the Book of Ruth. So that if thou rightly consider, thou mayest make a favourable construction of us both; and conclude we are not willing to take things upon trust, but to lay out our selves in our Endeavours to attain the right knowledge of the Truth, which all wise men will account our Commendation. I leave what I have said to thy kind acceptance, and remain

Thy Friend to serve thee

to my Power,

Stephen Tory.



A

DISCOURSE OF Mixt Marriages.

A. **W**ELL met Brother B. how do you do?
How doth your *Wife* and *Family*?

B. Well in Health blessed be God.

A. What makes you then look so *disconsolate*?

B. I am troubled at something that hath hapned in our
Congregation of late.

A. Pray what may that be?

B. We have many persons among us that have *offended in Marriage*, whom we are constrained to *deal with*, and *withdraw* from; and many more (I am doubtful) will fall under the *same censure*: And that which adds much to my *Trouble*, and the *Trouble* of divers of our Friends, is, that there are some that seem to justify them in their *Disorder*, or at least to hinder the Church from *proceeding* against them. Nay, *some Congregations* there are, that when we have *excommunicated* a Man or Woman for the *Sin of Marrying* out of the way of God, will notwithstanding receive them into their *Communion*, which makes our *Dealing Useless* and *Ineffectual*. This is my great *Trouble*, and the *Trouble* of many.

B

A 1

A Discourse of Mixt Marriages.

A. I hope Brother, there is none of you *oppose* Marriage; for *Marriage is honourable in all*, Heb. 13. 4. *The Ordinance of God*, Gen. 2. 24. Why then should you be *offended at Marriage*?

B. We are not *offended at Marriage*, but (as I told you) at *marrying out of the way of God*.

A. Why, hath any used any *profane or unlawful Customs* that are *offensive or scandalous* in their *Marriage*? Or have any married within the *Line of Consanguinity*, contrary to the *Law*, Levit. 18. from ver. 6. to the 20th. compared with chap. 20. v. 11, 12, 14. 17, 19, 20?

B. No, there is nothing of all this; but those I speak of, have married persons that are not of the *Faith*, are not *Members of the Church*, are not *baptized*, are not such as we can look upon to be in the *Lord*: And this is our *Trouble*.

A. But are the Persons they have married *rude and profane*, or are they *Sober persons*, of a *good Life and honest Report*?

B. They are generally *Honest Sober Persons*, some *Presbyterians*, some *Independants*, and some of the *Church of England*.

A. Why, good Brother, is this your *Trouble*? I am sorry for your *Weakness*; I think it's more cause of *Joy* than *Sorrow*, that we (who but a few years since) were accounted not *fit to live*, should be so much in the *Favour* of those persons as to make *Marriages* with Us; and more especially we should take it well from them, who have the *Government* in their Hand, and we ought to be *thankful to God* for such a *Mercy*.

B. Do you account it a *Mercy* that we are allowed to *commit Sin*, and *break the Law of God*, and that our *Members* do it?

A. I am not advised of either of these: For *Sin* it cannot be, unless it be the *breach of some Law*; and I

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am ignorant of any such *Law*, and think you and others mistaken, and look upon it to be an effect of the heat of your *Zeal* and *Passion*.

B. It was always contrary to the mind of God, that *his Children* should marry with the *Children of Men*. Marriage is a sacred thing, and ought to be well considered before it be performed; and we see when God made Woman, he made her a *help meet* for man; and if for a *meet help*, it must be in the *best things*: For where the Man and his Wife oppose each other, they are so far from being *meet helps*, that they are no helps at all. So that such Marriages are contrary to the first Institution of Marriage, and the very End of God in making of Woman, Gen. 2. 18. *I will make a help meet for him; and he made a Woman, and brought her to the Man*, ver. 22. *Who said, this is now Bone of my Bones, and Flesh of my Flesh, she shall be called Woman, because she was taken out of Man*, ver. 23. *Therefore shall a man leave his Father and Mother, and cleave unto his Wife, and they shall be one Flesh*, ver. 24.

A. Take the Text in your Sence; yet I fear, that *Baptism* doth not always *qualifie persons* so, as to make them *meet helps* in the best things: but if it did, yet that was not the *Design* of God Almighty in Creating Woman: For if it had, you see how contrary the first Woman proved; she being *first in the Transgression*, and a *Temptation* to her Husband, Gen 3. 6, 12.

Secondly, its plain, that the *Design* of God in the making of a Woman, was *Propagation*. God having made all the other Creatures Male and Female, found that he who was to have Dominion over all the rest, Gen. 1. 26. was wanting in the *principal part* that might enable him thereunto. For if *Beasts*, *Birds* and *Fishes* did encrease, and man was yet *alone*; Man did not only come short of *Beasts* in his *Delights* and *Pleasures*, but was also wanting in *Power*, and so could not have *Dominion* over the

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rest. Now the only Wife God saw man wanted a *help* for this end, which you see was *Propagation*, and not *Devotion* (as you imagine:) For so saith the Text, Gen. 2. 20. But for Adam, there was not found for him an *help meet*. And if you ask for what end? Its plain. Gen. 1. 28. And God blessed them, and said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth. Which could not have been without such a help in his kind, as other Creatures had in their kind. And the Lord said, it is not good that the man should be alone, I will make him a *help meet* for him, Gen. 2. 18. And he made a Woman, and brought her unto the man, ver. 22. And Adam said, This is now Bone of my Bones, and Flesh of my Flesh, * mind that, *Flesh of my Flesh*, and not *Spirit of my Spirit*, and *Soul of my Soul*. Therefore shall a man leave his Father and his Mother, and cleave unto his Wife, and they shall be one *Flesh*, not one *Spirit*. And therefore where this Relation is made mention of in Scripture, it's under the Notion of a *Fleshy Relation*, shewing that this Relation may be where they differ in the *Spirit*, Mat. 5. 19. Mark 10. 8. 1 Cor. 7. 14. And let me tell you, was this Text, Gen. 2. 18. brought to prove the unlawfulness of a Marriage, where *Age* or other *Impediments* might be supposed to prevent *Increase*, there might be some reason for it; but in this case, when it is brought to prove, that persons differing in Religion may not marry, it is altogether impertinent.

B. But we see what an Offence this kind of Marriage was to God in the Old World: For in Gen. 4. 26. it's said, Then began men to call upon the Name of the Lord. And in Gen. 6. 1, 2. And it came to pass, when men began to multiply upon the Face of the Earth, and Daughters were born unto them, that the Sons of God saw the Daughters of Men, that they were fair, and they took them Wives

Flesh
Flesh,
Spirit
Spirit.

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of all which they choofe. * Now mind the Distinction, * N. B. Distinct
The Sons of God, those that called upon his Name, chap. 4. 26. They took Wives of the Daughters of Men, chap. 6. 2. This became a Sin, a crying Sin, such a sin as God could not bear; and therefore he destroyed man whom he had made, ver. 3. And the Lord said, My Spirit shall not always strive with man, for that he also is Flesh. And ver. 7. The Lord said, I will destroy man whom I have created, from the Face of the Earth, both Man and Beast, and the creeping things, and the Fowls of the Air, for it repenteth me that I have made them. Now here is the Sin plain, the Sons of God, took the Daughters of Men: The Punishment plain, God destroyed the World for this Sin: as is plain in this Chapter, and the Chapter following. This Text I hope is full proof, and may serve to warn all Men and Women, that they commit not the like Sin, least they incur a more severe Punishment having had such a severe Warning.

A. Brother, what you observe from Gen. 4. 26. *Then began men to call upon the Name of the Lord*, is very questionable: For *Expositors* are not agreed about the true Interpretation of those Words; as you may see by the Margin of your Bible which reads it thus, *Then began Men to call themselves by the name of the Lord*. And * Mr. Ainsworth hath it, *Then men began to profane the Name of the Lord*, or profanedly to call on the Name of the Lord. And to this agreeth the Assembly in their Annotations upon the place. And therefore to conclude from hence, that these were the Church of God: The Sons of God: In opposition to Carnal and Worldly Men, is altogether unsafe. * See the Assembly's Annotations upon the place.

Secondly, It's as uncertain to determine who those Sons of God were from Gen. 6. 2. for the Scripture doth not explain what nor who they were, nor from whence: and the Learned are not agreed about it. * See the Assembly's Annotations upon the place. * Mr. Dally saith, that Justin Martyr, Irenaeus, and Tertullian

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tullian took them to be Angels that took upon them an Humane Shape, and did accompany with Women; and that this was the *sin* for which God destroyed the *Old World*. And of this mind is Dr. *Prideaux*, and many since him. So that you see it's no easie thing to determine.

Thirdly, And for that Conceit, that these Sons of God were of the Race of *Seth*, and the Daughters of *Men*, of the Seed of *Cain*, is strange and uncharitable: For that supposeth, that none of the Sons of *Seth* were Irreligious, nor any of the Daughters of *Cain* Pious.

Fourthly, I can also tell you of another *Opinion*, which (for ought I know) is as like to *Truth* as any of these: And, that is, That these Sons of God were a generation of *Men*, begot by *Adam* before his Fall; and were called the Sons of God, in opposition to other *Men*, because they differed from them in Nature. The Sons of God being born in the state of *Innocence*, and the Daughters of *Men* in the state of *Corruption*: and if so, the difference was great, and the offence great; for by this Conjunction, the whole Mass of Mankind became corrupt and weak: for the Innocent persons did not only debase their Off-spring, which ought to have been preserved,) but did also learn the *corrupt manners* of fallen man.

Now this Opinion supposeth the *Garden of Eden* to remain till the *Flood*, and those *innocent persons* to inhabit therein, and to have their conversation with God, as *Adam* had before his fall. And that they were as Messengers from God to Mankind, at such times and upon such occasions as pleased him. And for the confirmation of this Opinion, there are offered these Reasons following.

First, When *Adam* was drove out of *Paradise*, the Garden was yet preserved, and the Tree of Life yet remained standing, *Gen. 3. 24*. And God Almighty (who doth

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doth nothing in vain,) set a Guard upon the Tree of Life, to keep fallen Man from coming near it, *Gen. 3. 24.* Now what was this Garden and this Tree for, (if all Mankind had been driven then out when *Adam* was,) was it kept for Birds and Beasts? I pray consider at leisure.

Secondly, The Text saith, *When men began to multiply upon the face of the Earth, and Daughters were born unto them, that the Sons of God saw the Daughters of men that they were fair, and they took them Wives of all which they chose.* Which seemeth as if their acquaintance had not been from their *Cradles*, but by accident, and upon some more than ordinary account; for such manner of Speech is not proper in common Cases.

Thirdly, As their acquaintance seemeth *strange* and *accidental*, so the effects of their union was *strange* and *unexpected* to the then World. For the Text saith, *vers. 4. When the Sons of God came in unto them, (viz. the Daughters of men) and they bare children to them, the same became mighty men.* Which imports, that the Eyes of the people were fixed upon these Marriages, to see what would be the effect thereof. And therefore it was something not common among them.

Fourthly, Those *prodigious Births* which were in those dayes, gives occasion to think the *difference* to lie in their *Natures*, and not in their *Religion*. For if it were in their *Religion*, why should not the same Effects follow now? And why should not we have a *Race of Giants* from such a Conjunction, as well as they?

Fifthly, The Text saith, *vers. 12. All flesh had corrupted its way*, which doth imply, some flesh was *pure* and *uncorrupted* till this time. And if so, who must they be? *Angels* they were not, for they are not *Flesh*: Men of the stock of *Adam* after the *Fall*, they could not be, because they were *corrupted* by the *Fall*. Who then were they, and from whence did they come? Nothing more

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rational than to conclude, they were the Inhabitants of the Garden, begot *before the Fall*; and not tainted with *Sin* by *Adam's* transgression. And if they were such persons, it's then no wonder that God was provoked thereby: To see Man *pure* and *uncorrupt*, *Innocent*, and as yet *Immortal*; to debase himself, and accompany with *corrupt* and *fallen* Women, only because they were Fair and Beautiful: And also to learn the manners of *fallen Man*, and to walk in his depraved wayes. As appears they did by the whole tenor of the Chapter, *Gen. 6.*

But again, supposing what hath been said to be but a *Dream*; and that *Justin Martyr* and others of his mind were mistaken in their Notions also. Nay, allowing you that these Men were the Sons of *Seth*, and the Women were the Daughters of *Cain*; or, that the Men were *Members* of the Church of God, and the Women the *Daughters* of carnal and worldly Men; yet this would not prove those Marriages *sinful*; or, that the World was drowned because of the *sin* committed by those Marriages.

For, *First*, if those Marriages were *sinful*, then they were the *breach* of some *Law*, which I pray you to shew in answer to these Quæries at some other time.

1. What *Law* they broke?
2. When that *Law* was given?
3. By *whom* it was given?
4. To *whom* it was given?
5. *Where* it was given?
6. The *penalty* for breaking it?
7. The *reward* promised to those that kept it?

Further, Consider that the *Act* of Marriage might be lawful, and yet the *Accident* that might follow *unlawful*; As may appear by these instances following.

First, It's lawful for a man to kindle a Fire in his own House, for his lawful occasions; but by ill management he may set his own House on fire, and thereby destroy both

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both his own and his Neighbours also, which is *unlawful* to be done.

Secondly, A man may travel an hundred Miles into the Country with his Neighbours Wife *lawfully*; but having opportunity, and by giving way to temptation, they may commit *sin*, which is *unlawful*.

Thirdly, It was *lawful* for Dinah to walk abroad, and view the Daughters of the Land; but what followed thereupon was *unlawful*, Gen. 34. 1, 2, 3.

Fourthly, It was *lawful* for David to send his Daughter Tamar to make Amnon a Cake; and both *lawful* and *commendable* in her to go: but what followed was *unlawful*, 2 Sam. 13. 7, &c. And this might be in the Case of these Marriages, for ought you or I can perceive.

But further, It's hard to conceive that these Marriages were *sinful*, if we consider that God *blesst*ed them with a great *blissing*, in giving them an honourable Offspring, as in Gen. 6. 4. *When the Sons of God came in unto the Daughters of men, and they bare Children unto them; the same became mighty men, which were of Old men of renown.*

And further, if these Marriages were *sinful*, yet not the Sin for which God destroyed the *Old World*: As will appear, if we consider what follows.

First, These Marriages if *unlawful*, yet could they not be *universal*. And God doth not punish severely and universally for the sin of a few, as is plain in the case of *Sodom*, Gen. 18. 3. *If ten righteous, I will not destroy it for ten's sake.*

Secondly, The sin for which the World was drowned, was not only great but *universal*, Gen. 6. 12. *God looked upon the Earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. Vers. 11. The earth was also corrupt before God, and the earth was filled with violence. Vers. 5. God saw the wickedness of man was great in the earth, and that every imagination of the thought*

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of his heart was only evil, and that continually. Verſ. 6. And it repented the Lord that he had made man, and it grieved him at his Heart: And the Lord ſaid, I will deſtroy man whom I have created, from the face of the earth. So that you may ſee, their ſin was not one ſingle Act, but the whole courſe of their Lives was wicked, and that not of ſome few men only, but the whole maſs of Mankind.

Laſtly, If all be true as you ſuppoſe, both as to the perſons and ſin, with the puniſhment thereof; yet your buſineſs is not done: you have yet no Rule to excommunicate your Members, that marry out of your Church, from any thing done in this Caſe. For here God is both Judge and Executioner himſelf; whoſe Example you may not follow without a Precept: And Precept you have none. And therefore be pleaſed to deſcend to ſomething more plain and familiar, if you have any thing to offer.

B. I ſhall.

A. But if you pleaſe, let us agree upon a plain queſtion that may reach our caſe, and proceed accordingly.

B. Content.

A. The Queſtion then ſhall be this, (if you pleaſe) Whether a Contract of Marriage made between two perſons of different perſonations about Inſtitutions in matters of Religion being performed and continued in, be lawſul or unlawful?

B. I pray you explain what you mean by Inſtitutions?

A. By Inſtitutions, I mean that part of Religion which is no way our duty, (nor we in a Capacity to know any thing of it) without a Command.

And of this kind are divers parts of our Duty, both under the Law, and alſo under the Goſpel; under the Law, there is the Law of Circumciſion, the Paſſover, the Law of the Nazarites, with divers other things under the Goſpel, there is Baptiſm, the Lords Supper, and laying on of Hands.

Now, whether a Contract of Marriage made between

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two persons differing in their Perswasions about these or such like things, and this Contract performed, and the parties live together as Man and Wife: Whether *this Act be lawful or unlawful?*

B. Unlawful; and that I shall prove.

First, By the care the *Vertuous* had to avoid such Marriages.

Secondly, By the command of God, forbidding such Marriages.

Thirdly, By shewing the punishment inflicted upon such that so married.

First, for the care of the *Vertuous* to avoid such Marriages, see *Gen. 24. 3.* Abraham sent his Servant to his Fathers House, to take a Wife for his Son Isaac. And Isaac sent Jacob to take a Wife of the Daughters of Laban his Uncle, to prevent his marrying with the Daughters of the Land, *Gen. 27. 46. 28. 2.*

Now, why should these good people put themselves to this trouble, had it been lawful to have married with the Daughters of the Land, which they might have done, both with Honour and Profit; had it been lawful for them to have done it?

A. Good Men have done things for *Ensamples* to others, as *Paul, 2 Thes. 3. 8, 9. 1 Cor. 9. from ver. 1. to the 9th.* And as *Nehemiah* did, *Nehem. 5. 15.* And *Uriah, 2 Sam. 11. 11.* All which did refuse to do those things they might lawfully do, to make themselves *Ensamples* to others.

Secondly, They might do these things, for the Love they had to their own Kindred, and the Honour of their own Family; a thing dear to the most of men.

Thirdly, The Disesteem they had for the unmannered *Canaanites*: As many in England at this day, do not approve of marrying with Strangers. For which of these it was, or what else, I will not determine; but sure I am, not upon the Account of Religion: As appears,

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First, Abraham had the Church of God according to Institution in his own House, and could not want a Wife for his Son amongst his own Servants. For he that brought a Family out of Haran, Gen. 12. 5. and had 318 Men-Servants born in his own house, Gen. 14. 14. could not be without Women to make his Son a Wife, if Religion had been the thing designed: For the Law of Circumcision was given to Abraham long before Isaac was born.

Secondly, When Isaac sent Jacob to the house of Laban, it could not be upon the account of Religion; for the same reason before alledged. And besides, Laban was an Idolater, Gen. 31. 30. And Rachel no less, when she stole her Fathers Gods, ver. 19. and framed a Lye to hide them, ver. 34. A Daughter of Heth could have done little worse than this. So that you may see, it was not Religion that caused these good men to travail so far for Wives, what ever it were. Therefore I pray you come to the next.

B. Secondly, The Command of God forbidding such Marriages, Exod. 34. 12. Take heed to thy self, lest thou make a Covenant with the Inhabitants of the Land whither thou goest, lest it be for a Snare in the midst of thee, ver. 16. And thou take of their daughters to thy sons, and their daughters go a whoring after their Gods, and make thy sons go a whoring after their Gods. And in Deut. 7. 3. Thou shalt not make Marriages with them; thy daughter shalt thou not give unto his son, nor take his daughter unto thy son: For she will turn away his heart from following me, that they may serve other Gods. And in Joshua 23. 12. If ye in any wise go back, and cleave unto the remnant of these Nations, even those that remain amongst you; and shall make Marriages with them, and go in unto them, and they to you; Know for certain, that the Lord will no more drive out any of these Nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns

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in your eyes, untill you perish off this good Land which the Lord your God hath given you.

Now having given you these Proofs out of the *Old Testament*, I proceed to some farther proof out of the *New Testament*; and I shall begin with that of the Apostle *Paul*, in *1 Cor. 6. 18.* *Flee Fornication*; and *Revel. 2. 14.* *But I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balak to cast a stumbling block before the Children of Israel, to eat things sacrificed unto Idols, and to commit Fornication.* And *2. Cor. 6. 14.* is plain, *Be not unequally yoked together with Unbelievers: for what fellowship hath righteousness with unrighteousness, &c.* And shall conclude with *1 Cor. 7. 39.* *The Wife is bound by the Law as long as her husband liveth; but when her husband is dead, she is at liberty to be married to whom she will, only in the Lord.*

Thus I have proved my position by the Word of Truth, That a Contract of Marriage made between two persons of different opinions in the matters of *Instituted Religion*, &c. is unlawful. All these Texts forbidding Marriage with the *uncircumcised*, with those that are in the *Harlot state* with Unbelievers, and such as are not in the Lord (as no person *unbaptized* is.) I do therefore expect your Compliance or Answer.

A. Comply with you I cannot, because of your many mistakes; but you shall have my Answer in order, as soon as I can give it.

First, Then you mistake the nature of those three Texts, *Exod. 34. 12.* *Dent. 7. 3.* *Jos. 23. 12.* which you take to be Commands relating to Piety and Devotion; when well considered they are no Commands at all in a proper sense, but Cautions relating to their prudent and politick Government, as may appear from the sense of the Words, which adviseth to forbear these Marriages, not as God enjoynes other things, because they were Abominations, *Levit. 18. 22.* *Thou shalt not lie with*

Mankind.

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Mankind as with Woman-kind, it is abomination. And vers. 21. *Thou shalt not let any of thy Seed pass through the fire unto Molech; neither shalt thou prophane the name of thy God, I am the Lord. See also Chap. 20. v. 1, 2, 3, 4, 5, 6. And the Reason is rendered in Chap. 18. 27. For all these abominations have the men of the Land done which were before you, and the Land is defiled. Neither as God forbids killing and stealing, Thou shalt not kill, Thou shalt not steal, because killing and stealing are evil in their own Nature: No, but God forbids these Marriages as a thing that was not in its self evil, but might tend to evil, or open a door to evil, Exod. 34. 12. Take heed to thy self lest thou make a Covenant with the inhabitants of the Land whither thou goest, lest it be for a snare in the midst of thee. See also vers. 16. And thou take of their Daughters unto thy Sons, and their Daughters go a whoring after their Gods, and make thy Sons go a whoring after their Gods, Dent. 7. 23. Neither shalt thou make Marriages with them: And why? not because it is a sin or an abomination so to do, but because she will draw away his heart, she will be a temptation to thy Son to follow her Gods. And the same is in Jos. 23. 12. Know for a certain if thou cleave to this people, it will be a snare to thee, not a sin in thee; an immorality in thee, but a snare to thee: Thy Heart may be drawn away by it; and if it be, then see thy doom, vers. 16. which doth import no less, but that these Marriages might be made, and the heart yet with the Lord, though in danger to be drawn away thereby; as is plain in the Case of Moses, David, and Solomon, as we shall shew in due place. So that the matter contained in these Texts, is no other but a part of the politick Law given to Israel which altered, and became stronger or weaker by occasion and circumstance; of which kind of Laws Israel had many: I shall only instance in two. The First is Dent. 20. 19. When thou shalt besiege a City a long time in making warre against*

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agaist it to take it, thou shalt not destroy the Trees thereof by forcing an Ax against them. And why? not because the thing was sinful, but because thou mayest eat of them: Therefore thou shalt not cut them down, for the Tree of the field is mans Life. The Second is Deut. 22. 8. When thou buildest a new House, then thou shalt make a Battlement for thy Roof. And why? was it sinful to build a House without a Battlement? No sure, not sinful but dangerous, as the Text saith, That thou bring not Blood upon thine House if any man fall from thence.

But Secondly, This appears to be the meaning of these words, if you consider, they were as well *cation'd* from making any other Covenant with them, as the Covenant of Marriage. See again the same three Texts, *Exodus 34. 12. Take heed to thy self, lest thou make a Covenant with the inhabitants of the Land: and in vers. 15. Take heed to thy self, lest thou make a Covenant with the inhabitants of the Land.* So that to hire a House, or to purchase a Vineyard of a Canaanite, was as great a Breach of this Law, as to marry his Daughter. Nay, to spare his Life, or the Life of his Wife, Children or his Cattle, was altogether contrary to this Law, see *Deut. 20. 16, 17.* which only respected those seven Nations.

Thirdly, You mistake the people as well as the thing; and conclude that Israel was forbid to marry with all Nations in the World: When nothing can be a greater mistake, as you may easily see by these Texts, *Exod. 34. 12. Take heed to thy self, lest thou make a Covenant with the inhabitants of the Land whither thou goest. And Deut. 7. 1, 2, 3. When the Lord thy God shall bring thee into the Land whither thou goest to possess, and hath cast out many Nations before thee, the Hittites, and the Gurgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites: seven Nations greater and mightier than thou. And the Lord thy God shall deliver them before thee; thou shalt smite them and utterly destroy*

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destroy them; thou shalt make no Covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them, &c.

So that you see, it was them, those *seven Nations*, the Inhabitants of that Land which they were to possess. And so you have it most plainly and fully exprest in *Deut. 20. 16, 17. But of the Cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, &c.* And again in *Joshua 23. 12.* you have it as fully and particularly exprest.

And now, pray Brother mind, tho' you put no difference between one uncircumcised people and another; yet the All-wise God made a great one: For these seven Nations were all to die, and to have no terms of peace: but other people might have terms of Peace, see *Deut. 20. 10, 11, 12, 13, 14, 15.* A Moabite might enter into the Congregation in his *Tenth Generation, chap. 22. vers. 3.* and in *vers. 7. Thou shalt not abhor an Edomite, for he is thy Brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his Land.*

Fourthly, There was great reason why the *Jews* should make no Covenant with those people of the *seven Nations*, (and that out of *State-policy* as well as *Religion*;) For had the *Jews* made Covenants and Contracts, and Terms of Peace with them, and more especially the Contract of Marriage; It would not only have indangered the *Jews Apostacy*, but hindred and prevented the Design of God Almighty so far as man could have been an Instrument for.

First, It would have abated the Courage and Resolution of the *Jews*, in pursuing the Conquest of those Nations. Every Marriage would have begotten divers Covenants and Contracts contrary to the Nature of a Conquest, every man that had given his Daughter would have made Terms for himself and Friends, and every
Woman

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Woman, for her Fathers Family. You see *Rahab* was not content to make Terms for her self, but also for her Fathers Family, and her Kindred, *Joshua* 2. 22.

Secondly, Such Affinity would be a means to betray their Councils to their *Enemies*: Women being *Artists* at drawing out *Secrets*, and disclosing them for the hurt of their Husbands. As you may see in the case of *Sampson*; both his Wives betraying him, till at length he was betrayed into the hands of his *Enemies*. See *Judges* 14. 15, 16, 17. with *chap* 16.

Thirdly, Such Affinity would hinder the Design of God, in rooting out those *Seven Nations*, who were so abominable in his sight, that God determined to *destroy* them, *Levit.* 18. 28. 20. 23. *Dent.* 20. 16, 17.

Fourthly, It would have prevented the fulfilling the *Promise of God* made to *Abraham*, that he would give that Land to his Seed for a Possession, which could not stand with Covenants and Contracts made between them. For as long as they had been at Amity, the *Canaanites* would have been Sharers both in the *Possession* and *Government*. So that hence you see, here was much reason why Marriage should be forbid with those people, and yet not with *all Nations* whatsoever: And that as well from rules of *Policy* as *Religion*.

Fifthly and Lastly, touching these three Texts, I shall further shew you are mistaken about the *extent* of the Word. For I will prove, that the *Jews* might marry with such people of other Nations as were *Uncircumcised*: For,

First, The words of the prohibition (or caution) expresseth no other people than the *Seven Nations*, and they are expressed by *Name*, as hath been shewed already, *Dent.* 7. 1, 2, 3.

Secondly, It appears, from the different respect they were to bear to other people, the *Ammonite*, the *Moabite*, the *Edomite*, and *Aegyptian*, and all the people they conquered;

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red; as hath been shewed from *Dent.* 20. 10, 11, 12, 13, 14, 15, 16. Chap. 23. 3, 4, 5, 6, 7, 8.

Thirdly, It appears from the many Marriages that were made with the Uncircumcised, and some of them by men most eminent in the Church of *Israel*, who were never blamed for so doing; As you may see by these Scriptures, *1 Chron.* 2. 34, 35. and *Sheshan* gave his daughter to *Jarha* his servant to Wife, who was an *Aegyptian*. And *Solomon* took *Pharah's* Daughter in his youth, and yet lived in the favour of God and good men without reproof, until he was Old, and fell to Idolatry. Which had that Marriage, or any other of his Marriages been sins of that deep die (as you suppose) could he have passed Twenty, Thirty, or Forty Years, having such guilt upon him, without shew of reproof? Were all the Prophets asleep? was no *Nathan* then in being? Had God himself forgot his own Laws? Nay, his own Holiness? And would he accept of the service of a person thus defiled as *Solomon*? which must have been, in case these Marriages had been as sinful as you esteem them to be.

But further, *David* did make such a Marriage with *Maacah* the Daughter of *Talmai*, King of *Geshur*, *2 Sam.* 3. 3. And that you may know *Geshur* to be no part of *Israel*, it was a City in *Syria*, as appears, *1 Sam.* 15. 8. And for *Moses*, who was their great Lawgiver, it is plain he had two Wives of the same sort; the first an *Ethiopian*, the second a *Midianite*, as you may see *Numb.* 12. 1. *Exod.* 2. 21. The latter of which was far from a Profelyte, when she so violently opposed the circumcising of her Son, *Exod.* 4. 25, 26. And yet you see how God justifies *Moses* against *Aaron* and *Miriam*, *Numb.* 12. 4, 5, 6, 7, 8, 9.

Fourthly, The *Jews* were allowed to marry with the *Edomites* and *Aegyptians*, *Deut.* 23. 7, 8. *Thou shalt not abhor an Edomite, because he is thy brother: Thou shalt not abhor*

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abhor an Egyptian, because thou wast a Stranger in his Land: The Children begotten of them shall enter into the Congregation in their third generation.

Fifthly and lastly, They might marry with all such as they had conquered, and if so, then no doubt with all such as they were at peace with all: That they might marry with the Captives, see the expresse word of God, Deut. 21. 10, 11, 12, 13. When thou goest forth to war against thine Enemies, and the Lord thy God hath delivered them into thine hand, and thou hast taken them Captive, and seest among the Captives a beautiful Woman, and hast a desire unto her, that thou mayst have her to thy Wife; Then thou shalt bring her home to thine house, and she shall shave her Head, and pair her Naailes, and put the Rayment of her Captivity from off her, and shall remain in thine house, and bewail her Father and her Mother a whole month; and after that thou shalt go in unto her and be her Husband, and she shall be thy Wife.

And this I hope may serve for an Answer to what you have produced out of the *Old Testament*: I shall now proceed to speak to your *New Testament* Texts in order.

And, *First*, To that in *1 Cor. 6. 18.* It's to be observed in the first place, that the Apostle speaks not one word of *Marriage*, but of *Fornication*; and of being joyned to, and becoming one body vvith an *Harlot*. Where vve are to observe, the Apostle useth the Word by vvay of *similitude*, shewing, That as he who joyned himself to an *Harlot*, became one body with her, in the outward and common sense: so he that joyned himselfe with *Idolaters* in their Worship, became one with them in *Idolatry*; And this the Apostle calls *Fornication*, which he would have us to *see*, as being of a poysonous nature, and that which will certainly defile us.

We know that the False Church is sometimes called an *Harlot*, and *Idolatry* called *Fornication*. But this is no way to be applyed to single persons, for they are no

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Harlots as they are single persons. My Wife is not at all to be accused for *Incontinency*, because she and I differ in Religion; nor are she and I made one *Spirit* by any Act that relates to *Marriage*; and therefore I take this to be no proof at all.

But further, in case this Text be to be understood in a common sense, then it no way concerns the persons whose cause I plead: For they are persons who are honestly married, and their Beds undefiled; and so are not within the compass of this Text: for *Marriage* is no where called *Fornication*, no, not when made with *Canaanites*, the most obnoxious of any people.

B. Yes, Brother, in *Revel. 2. 14.* For *Josephus* saith, That *Israel* married the *Moabitish Women*, which is that Doctrine taught by *Balaam*, which some also in the Church of *Pergamus* did maintain, and is there called *Fornication*.

A. That there was some in the Church of *Pergamus* who held the Doctrine of *Balaam*, is true. But that marriage with persons differing in Religion was that Doctrine or *Fornication*, is yet to prove. For whatever *Josephus* saith concerning the *Jews* marrying with the *Moabites*, is little to the purpose. But this the Scripture saith, *Numb. 25. They committed whoredom with the Daughters of Moab.* And in *Revel. 2. 14.* it's called *Fornication*, which Mr. *Phillips* saith * is all one thing.

Now there is no doubt but God was alwayes displeased with such *Immorality*, let it be committed with whom and by whom it will. And the more when such sins are common, as this was at that time in *Israel*; and not only common, but done in the face of the Sun, in opposition to Government and Governours. Nay, and by the Chief of the people. That as *Ezra* saith, The hand of the Princes and Rulers have been Chief in this Trespas.

Secondly, This was not an Act of *Fornication* alone, but

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but was accompanied with the aggravating circumstance of Idolatry; for so saith the Text, *Numb. 25. And they called the people to the Sacrifices of their Gods; and the people did eat, and bowed down to their Gods, and Israel joyned himself unto Baal-peor.* Which according to *Josephus*, was a contract made between the men of Israel, and the women of Moab: the Women being instructed not to consent, but upon Condition that the Israelites should do Sacrifice to their Gods: which seemeth to be true. And if so, no wonder tho' God shewed his sore displeasure against them; For let the Women have been Jews the Case had been the same; for the wife of the Bosom is to die, that shall intice her Husband to follow other Gods, as you may see *Deut. 13. 6, 7, 8, 9.* So that it's not a Woman of such a People, nor yet a Marriage thus solemnized, that would excuse Israel for the sin of Idolatry.

Thirdly, How do you know by all this, what this Doctrine of Balaam was? It cannot be known by any thing in *Numb. 25.* nor in *Revel. 2. 14.* For both these report only the sin of Israel, and the punishment which ensued thereupon: which was but the effect of Balaam's Doctrine. Balaam did not teach Israel one thing or other, he taught Balak; and when he was taught by Balaam, he improved it to his own advantage (as he he thought) and to the destruction of Israel. So that we are at a loss to know what that Doctrine was, which God reproved in the Church of Pergamus, and the wisest of men can but imagine; and when they have done, must be content to let another think as he will. For my part I have not been without my thoughts about it, and do think I am as near as any I have seen; and because in this case I may find it as soon as a wiser, I will also give you my Opinion: which is as you shall hear.

But First, I have not read or heard of any people that are so barbarous, but they worship a God; and tho'

it

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it be a *Tree*, yet they look upon it to be *sacred*, and do fear offending of this *God*.

Secondly, There is none so *barbarous* but make *Conscience* of some *moral Duties*, and fear the committing of some *Immoralities*. And this I suppose to be *Balak's Case*.

For *Balaam* not being able to *curse Israel*, *Balak* sent him away without *Honour*, *Numb. 24. 11, 12*. Now *Balaam* (as *Josephus* reports) to gratifie *Balak* and to purchase Favour with *Moab* and *Midian*, he well knowing *God* was offended with him, and *Israel* could have no kindness for him, he (being now desperate) bethought himself of this *Stratagem*, which if *Balak* would try, might effect his Design; which was the destruction of *Israel*.

The Plot was, that *Balak* should take the fairest of their *Virgins*, and dress them richly, and send them to dance about the Tents of *Israel*, that he might provoke the *Israelites*, whom he knew to be great admirers of beautiful Women; but when the *Israelites* came to request the enjoyment of them, they should in no wise consent; but upon this condition, that the *Jews* should go with them to their *Worship*, and serve their *Gods*. Now hereat (I conceive) *Balak* might make some scruple, as foreseeing some great Evil must be committed to accomplish this Design.

As First, An Act of base *Disimulation*, to pretend Love and Kindness, when the Design was Murder and Destruction. And how far this might go with a *Moral Heathen*, cannot be imagined.

Secondly, There must be the defiling of so many *Virgins*, which goes hard with the worst of men, and is abhorred of *Heathens*.

Thirdly, *Disimulation* in the name of their *Gods* whom they adored, and to whom they endeavour to proselyte the *Jews*, not out of Honour to their *Gods*, but to accomplish a design of their own.

Fourth-

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Fourthly, The *Jews* must be thought to be *vile Hypocrites*, that shall be drawn upon such Terms to serve their *Gods*, that they might obtain the satisfying of their *base Lusts*; and their *Offering* was a profaning the name of those *Gods*.

Now *Balak* might fear (upon the apprehension of all these *Evils*) that his *Gods* would be offended; For were it his own Case, he would not accept the Service of one of his own Princes, that should be accompanied with such a heap of *monstrous Villanies*, so reproachful to him, and dishonourable to his name.

Now to satisfy *Balak* in this *Scruple*, *Balaam* applieth himself, and layeth down a *Proposition*, which if he and his People did believe, then they would not fear to follow his *Advice*. And therefore telleth *Balak*, that all this fear of his did arise from his want of *Knowledge* in the *Divine Mysteries*, for all this was both *lawful*, *laudable* and *justifiable* (at such a time and in such cases as the present Circumstances had brought him and his people into) for men to commit any Evil, and break the Laws both of *Nature* and the *Gods*, without any Offence to them, when it was to a good end, either for the procuring of a *greater Good*, or avoiding a *greater Evil*. And thou *Balak* needest not fear to do what I advise thee unto.

Thy Case requires something to be done that is *eminent*; I am a *Prophet*, and thou knowest my Conversation is with the *Gods*, and I know they do allow of this Principle. The God of *Israel* doth allow of it in his People, and thy Gods will allow of it in thee. Thy Case is *dangerous*, and thou hast reasons sufficient to justify thy proceedings in this matter. As,

First, Thy own preservation, and the preservation of thy Family, which is motive enough to provoke a man to wound his own Conscience, that he might prevent such a Mischiefe.

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Secondly, The preservation of thy People and Country which will be made a prey, their Countrey taken from them, themselves and their Children made *Captives* at the least. For if these *Israelites* prevail, thy whole People will be their *Slaves* and *Vassals*. And therefore it behooves thee and thy People to consider what Mischief hangs over your Heads, and not to scruple at the means that may prevent it.

Thirdly, Your Religion will be changed, your Gods dishonoured and blasphemed, your Groves will be cut up, and your Altars pulled down; which is so great a Mischief that nothing can equal it. It would be your Sin, nay your unpardonable Sin, if you do not your utmost to prevent this. And tho' the way I have prescribed is an evil way, and may not be allowed in *Common Cases*, yet when it may prevent a greater mischief, or procure a greater good, then it's not only lawful, but a Duty. And therefore let thy People be instructed in this Principle, that they may act their part with boldness; for you may expect a blessing for it.

Besides, it's very likely to become a Snare to *Israel*: for if they close with the Temptation, and worship your Gods, their God will be offended at them; because in this they neither avoid an Evil, nor procure a Good: nor have any such thing in their Eye, but only the satisfying a base and carnal Lust.

Now this I take to be the Doctrine of *Balaam*, which some in the Church of *Pergamus* held, and which (as is said) some in the *Romish Church* hold at this day; which is a Doctrine so hateful to God, and destructive to Mankind, that it makes man's Life and God's Glory a Tennant at will to the Conceit of sinful Men; and no doubt it is most abominable to the Divine Majesty, and ought to be avoided.

But whether this Conceit of mine be true or no, yet I am sure nothing in those two Texts, *Numb. 25.* nor
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Revel. 2. 14. doth prove those Marriages *unlawful* which I contend for.

For, not to tell you the difference here between these people, was in matters of *Morality*, who was the true *God*? And not in *Institutes*, How the True God was to be worshipped? Of which you ought to take notice.

I will shew you for all this, that *Israel* might marry both with *Moab* and *Ammon*, and that the *Children* begot of them, might in time be admitted into the *Congregation*. And that both these are true, see *Ruth. i. 4. Deut. 23. 3.* And the reason is rendred why they might not be admitted sooner in *v. 4.*

As to *2 Cor. 6. 14.* Be not *unequally yoked together*, *Believers with Unbelievers*. I cannot but wonder you should urge it; for the Case is plain, it speaks of *Worship* and a *Spiritual relation*, and that appears from many expressions which the Apostle useth. As, *What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? or, what concord hath Christ with Belial? And what part hath he that believeth, with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and they shall be my people, and I will be their God.*

Now it's plain this respects the Church, and their *Assembling*, and having *Communion* one with another, and with God himself; who can admit of nothing that is *Carnal*, and favours of the flesh. But what signifies this to a fleshly and carnal relation?

For tho' I may not go to the *Idols Temple*, and eat their *Sacrifices* with a Pagan, nor suffer him to sit down with me at the *Lords Table*; yet I may joyn Partners with him in *Trade* and *Business*. And in this kind of Relation we may have fellowship, concord and agreement, tho' not about Religion. And it's plain, that where those men

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and Women have *married* who have thus differ'd in matters of Religion. They have had notwithstanding the same agreement, concord and fellowship that others do enjoy, both as in relation to the Marriage-bed, and other worldly Affairs, and some times more, to their content and profit. And therefore it cannot be this Relation that is reprehended in this Chapter.

And as to 1 Cor. 7. 39. *The wife is bound by the Law, as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.*

I might put many questions to you about the intent of these Words. As to enquire *who* may be said to be in the Lord? Whether it respect a being in the Faith, (a Baptized Person?) Or, whether a being in the Lord respects not a person's being *allowed* of by the Lord? and respects not the Line of *Consanguinity*? And then to be *in the Lord* in that sense, is to be one whose Marriage is approved of by the Lord, he not being too near of kin.

And lastly, whatsoever it is to be in the Lord, yet whether men are bound by the same Law, seeing the Apostles speaks only of the Women? And although many times when Men are mentioned the Women are included, yet I know not where the Women being mentioned includes the Men. But these and more I will omit and come to the Words. *The wife is bound by the Law, as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.* The whole stress lies in the last Clause; now suppose I allow you, that to be *rightly baptized*, is to be *in the Lord*, yet I deny these words to be a Command; or the recital of a Command.

First, because there never was any such Command; but respected Men as well as Women. All the Texts in the Old Testament run thus, *Thou shalt not give thy Daughter to his Son, nor take His Daughter to thy Son.* So that by those Precepts, Men were bound as well

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well as Women, which is not exprest here.

Secondly, Virgins as well as Widows. But this is something belonging to Widows, and is here put down for them by way of advice.

Thirdly, If ever there was any such Law that a Widow might marry with none but a Baptized person, and one in the Church : Then it's either a Law given by way of Precept, and is somewhere to be found amongst Gods Commands, or else she is bound to marry in the Lord by the Law of Prudence. If you say she is bound by the former of these Laws, then I pray shew *when* it was given, and by *whom*, and *where* the Record is to be found, that we may have recourse thither for our further satisfaction ? And if you say she is bound by the latter of these, *viz.* by the *Law of Prudence*, then our Dispute is at an end, and I will say with you, that it's prudently done so to marry. But what if she be not so wife ? How shall you and I help it ? more than if your Wife or mine shall listen their Servants, and here themselves reproached without cause, contrary to the advice of the Wise man in *Eccles.* 7. 21. *Also take no heed to all words that are spoken, lest thou hear thy servant curse thee :* and by this means they be put into a passion, and misbehave themselves. Can you deal with them for hearkening to their servants discourse ? no sure, though contrary to advice : but for their passion and misbehaviour you may, though the former was the leading cause thereof. And again, the Wise man adviseth men against suretyship, *Prov.* 22. 26. *Be not thou one of them that strike hands, or of them that are Sureties for Debts :* shewing the danger in *vers.* 27. & *Chap.* 6. 1. & *Chap.* 11. 15. Yet if you or I contrary to this advice should become bound for another man, and by that means should be impoverished and made miserable and not able to support our selves and Families ; yet who shall deal with us for our neglecting this advice, and bringing trouble upon our

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own heads. And you may take notice, that the whole of this Chapter is Advice and Information, how to behave themselves in a time of Difficulty, occasioned by a question concerning Marriage; which by the answer of the Apostle was not (as I conceive) about the lawfulness of Marriage: But it was,

First, About the expediency of it in such a time as that was, in which Persecution was so great, (or like suddenly so to be) *That they that had Wives should be as they that had none*; that is, they should be unsettled in the World, and could promise themselves as little enjoyment of Wife or Children as he that had none at all. *Verf. 29. And they that bought, as though they possessed not.* For they could not reasonably think to live in the enjoyment of their Possessions: *For the fashion of this World passeth away, verf. 30. 32.* Now the Case being such, it became a Question, *Whether Marriage was allowed?* And it may be some might not think it lawful, as favouring of the flesh. Others perhaps might think it sinful to beget Issue and to be taken from them, leaving a Woman with Child, or Children, to the mercy of Pagan Tyrants, to be brought up in their Idolatries. And others (who were the more moderate among them,) all this considered, might think Marriage very *unadvisable* in any Member whatsoever.

Now to this the Apostle gives answer, *vers. 1. That it's good for a man not to touch a Woman.* Which answer, if you take it in any other sense than hath been delivered, is altogether contrary to what God declared, *Gen. 2. 18. It's not good the man should be alone.* And altogether contrary to the *Dictates of Nature*, and to the *common consent of mankind*, and to your own *Experience and Opinion* too. Otherwise, why do you marry your Sons and Daughters with such speed, if you believe it best for them to be alone. So that it's plain the Apostles Answer respects the time, and not Marriage it self.

Yet, Nevertheless to avoid Fornication, let every man have

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have his own Wife, and every Woman her own Husband. Therefore, tho' the time be so dangerous (as you conceive) and that it's better and more *advisable* to live single, because of the danger that may ensue, and the Bondage that Marriage may bring you into, yet suffer not your selves to be tempted, nor live in discontent by following my Advice, for there is no reason you should do so: For God hath allowed men to marry, and *Marriage* is yet both *lawful* and *commendable*. And therefore whosoever hath not the gift of Continency, but are desirous to possess those lawful Enjoyments, let them take hold of that liberty which God hath allowed, and which is much better for them who cannot contain. See *ver. 8, 9.* which plainly sheweth, that all this and much more was but *Counsel and Advice*, what to do, and how to demean themselves in that difficult time; that when Persecution came upon them they might have no Clogs nor Weights upon them, but to be *without careffulness*, *verf. 32.*

And having thus given his Judgment and Advice, he now in this *39 ver.* comes to speak of the Wife, that she was not at liberty to leave or forsake her Husband, let what would befall her, for the Gospels sake; but was bound by the Law of Marriage to live and abide with him as long as he lived; *but when her Husband was dead* she was free from that Tie or Obligation, and at liberty, *to be married to another man*, *Rom. 7. 3.* or at liberty to take her own liking, or marry *whom she pleased*; but yet if she would take his Advice, he thought it *was better to live unmarried*, *ver. 8.* But for the unmarried and Widdows, it's good for them if they abide even as I; but if they cannot contain, let them marry: For they are not bound to live Widdows. But notwithstanding, tho' the Gospel doth so far comply with Nature, as to admit of a second Husband; nay, God hath not laid any restraint upon them, but that they may marry if they will, and
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with whom they will; yet let them be wary and take Advice, there is more occasion than ordinary for it; let them therefore marry in the Lord: (a Brother, one that may not be a *Snare* to her, nor a *Discouragement*) for when she is once married again, she is then bound by the same Law she was before. And therefore if she meet with one opposite to her, her Burthen will be great, and few will be so good natur'd as to pity her. Therefore my *Counsel* and *Advice* is, that she marry *in the Lord*, i. e. *in the Faith*.

That this is the sum of what is here intended, seems to appear from the following *Verse*, where the Apostle saith, *But she is happier if she so abide after my Judgment, and I think I have the Spirit of God*: Which methinks makes the Case plain, that the Apostle is not here speaking of *Laws* and *Precepts*; but is giving *Advice* and *Counsel*, and that more particularly for that time, and upon that occasion: The time being *dangerous*, and the persecution sharp and severe.

For if otherwise, then the Advice of the Apostle about Marriage (in the main) contradicteth the whole Design of making Womankind: For God created them for that end; and thought it, nay, knew it, nay, said it, that Marriage was best for Man, *Gen. 2. 18*. And the Apostle also enjoyns that they, to wit, the Believers should *not defraud each other*, ver. 5. and in *1 Tim. 5. 14*. *I will therefore that the younger Widdows marry and bear Children*. For tho' it might be good upon some account, yet it's not safe, for *some have already turned aside after Satan*: And it's a ready way to give occasion to the *Adversary* to speak reproachfully.

And thus in my Judgement, it appears plain, that what is here said, is nothing more than the good Advice of a good Man; which if we take we do well, and are to be commended, but if we take it not, we are not to be condemned or reprov'd. And that hitherto here is no proof

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proof of the Proposition: *That different persuasions in the matter of Institutions, makes a contract of Marriage sinful.*

B. My third Demonstration, is the severe Punishment God hath inflicted upon such as have so married; which you shall see *Numb. 25. 4. And the Lord said unto Moses, take all the Heads of the people and hang them up before the Sun.* Now the offence committed was *marrying with the Moabites*, as *Josephus* reports.

A. I have shewed before; the Scriptures saith, *They committed whoredom with the Daughters of Moab.* Which Word is never used where Marriage is intended: and not only so, but they also followed the *Gods of Moab*, *vers. 4.* which is more apparent from the words of *Moses* to the *Elders of Israel.* *Slay ye every one his man that were joyned unto Baal-peor.* Not those that were married to *Moabites*, but joyned to *Baal-peor.* This was the sin, the crying sin, at which God was so sorely displeased. And I have shewed you already, that if the Wife of the *Bosom* entice her Husband, she must die, *Deut. 13. 6, 7, 8, 9.* And also I have shewed you, *Israel* might marry with the *Moabites*, *Ammonites*, *Edomites*, and *Aegyptians*, *Deut. 23.* but might not follow their Gods.

B. In *Judges 3.* its said, *And the children of Israel dwelt among the Canaanites, Hittites, Ammonites, Perizzites, Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons.* And the Lord was displeased at it: and you may see in *Vers. 8.* *The anger of the Lord waxed hot against Israel, and he sold them into the hand of the King of Mesopotamia eight years.*

A. But you forget the last clause of the sixth verse, *And served their Gods.* *Vers. 7.* *And the children of Israel forgot the Lord their God, and served Balaam and the groves, and therefore the anger of the Lord was kindled against them.* And for this the Lord sold them unto the King of *Mesopotamia* eight years.

B. In *1 Kings 11. 11.* *Wherefore the Lord said unto Solomon,*

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lomon, soasmuch as this is done of thee, and thou hast not kept my Covenant, and my Statutes which I have commanded thee, I will surely rend the Kingdom from thee, and will give it to thy servant.

A. That the Lord did threaten Solomon because of his Marriages, doth not appear in this Text, but for his Idolatry. For I have observed to you before, that all the time he kept himself from Idolatry he was unreprieved, tho' he had married Pharaohs Daughter many years before : and (it is to be conceived) many, if not all the rest of his Wives, some years before he fell to Idolatry. For the Text saith, vers. 4. *When Solomon was old, his Wives turned away his heart after other Gods : and his heart was not perfect, as was the heart of his father David. Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. Vers. 7. Then did Solomon build an high place for Chemosh the abomination of Moab, in the hill that is before Jerusalem ; and for Molech the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their Gods. Vers. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other Gods, but he kept not that which the Lord commanded.*

Now it's manifest, Solomon was so far from being punished for marrying these Women, that he was not so much as reprov'd for it, nor warn'd about it as his evil : But the sin for which the Lord punished him (in his Son) by rending away his Kingdom, was his great and many Idolatries. His forsaking God and worshipping Idols. So that this place affords nothing to prove the Proposition.

B. In *Ezra* 9. 2. We find the the Trespas of taking strange Wives complained of as their sin. And in Chap. 10. 3. they agree to put them away, and such as were born

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born of them. And in *vers. 7.* They made Proclamation throughout Judah and Jerusalem, unto all the children of the Captivity, that they should gather themselves unto Jerusalem; And that whosoever would not come within three dayes, should have all his substance forfeited, and himself separated from the Congregation. And in *Nehem. 13. 23.* we find, There, was those that had taken Wives of *Asbdod, Ammon, and Moab.* And their children spake half in the Speech of *Asbdod,* and could not speak in the Jews Language. And *Nehemiah* contended with them, and cursed them, and plucked off their hair, and made them swear by God, saying, you shall not give your daughters unto their sons, nor take their daughters unto your sons, nor for your selves. Thus strict you see they were against this Evil.

But besides, this matter is further explained in *Ezra. 9. 10, 11, 12.* And now, O Lord our God, what shall we say after all this? for we have forsaken thy Commandments which thou hast commanded us by thy servants the Prophets, saying, The Land whither you go to possess it, is an unclean Land, with the filthiness of the people of the Land, with their abominations, which have filled it from one end to the other with their uncleanness. Now therefore give not your daughters unto their sons, nor seek their peace, nor their wealth for ever, &c. From all which I collect three things.

First. The sin was very great.

Secondly, Contrary to Gods command, which you said was but cautionary.

Thirdly, That their marrying with *Ægyptians, Moabites, and Amorites* was as sinful as with any of the other Seven Nations; which (I think) doth fully prove the Proposition.

A. To this I shall answer, beginning with the last first: that mention is made of their marrying with *Moab, and Ammon, and Ægypt,* is true. But that this is acknowledged as their sin doth not appear, but much of the contrary. For, first in *Neh. 13. 23.* mention is made of Jews

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that married wives of *Ashdod*, *Moab* and *Ammon*. But what then?

B. He contended with them; and cursed them, and smote certain of them, and plucked of their hair, and made them swear by God, saying, *You shall not give your daughters to their sons, nor take their daughters unto your sons, nor for yourselves*, vers. 25.

A. That he contended with some body is true; But with whom did he contend? It was with those that had married Wives of *Ashdod*, for so saith the Text, vers. 24. *And their children spake half in the Speech of Ashdod, and could not speak in the Jewr Language. And I contended with them.* Them, whose Children spake in the Language of *Ashdod*. Now *Ashdod* was part of the *Philistines*, and of the Sons of *Anak*. See *Jos.* 11, 22. *1 Sam.* 5. 1, 2, 3. And although in *Ezra* 9. 1. you have an account of Marriages made with *Moab*, *Ammon*, and *Egypt*; yet when you find *Ezra* making acknowledgment of their sin, you then find him limit the complaint to the seven Nations in the 10, 11, 12. verses. And now, O Lord our God, what shall we say after this? for we have forsaken thy Commandments, which thou hast commanded by thy servants the Prophets, saying, *The Land whither ye go to possess, is an unclean Land, with the filthiness of the people of the Land, with their abominations, and have filled it from one end to another, with their uncleanness.*

Now pray mind who those people were, not *Moab*, *Ammon* and *Egypt*, they were not the people they were forbid to marry withall, by the mouth of the Prophets, but the contrary, as hath been shewed from *Deut.* 23. 1, 2, 3, 4, 5, 6, 7, 8. Nor were they the people whose Land they were to possess. *Deut.* 7. 1. Chap. 20. 17. So that it appears your first Objection is grounded upon a mistake.

Secondly, You urge, it's contrary to Gods Command, which is acknowledged. But yet by Command here we are

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are to understand such Commands, as are prudential, as hath been said before. And that its so to be understood, both in this of *Ezra*, and that of *Nehemiah* is plain from the words, *Ezra* 9. 12. You have the Reason of the Law given in this Case, as well as the Law it self. Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their peace or wealth for ever. And why? That ye may be strong, and eat the good of the Land, and leave it for an inheritance to your children for ever. It was not their places in the Congregation, nor their names in the Book of Life that was in danger, if they broke this Command: But their possession of the Land, and inheritance of their Children. To which agrees *Jos.* 23. 12, 13. And in *Nehem.* 13. When he had made them swear, They should not give their daughters to their sons, nor take their daughters to their sons, nor for themselves. The reason follows in the 26th Verse. Solomon who was a wise King, yet him did Outlandish Women cause to sin. So that the thing is, the avoiding the occasion of temptation, which is here endeavoured after.

Thirdly, As to the greatness of their sin, It did not lie in their Marriages, but in their Idolatry. For they did not only marry with *Ashdod*, but brought up their Children in the Language of *Ashdod*: which we have reason to believe, was to fit them for the Service of *Ashdod*. And in *Ezra* 9. 1. we find, That they had not only married Wives of Strangers, but done after their Abominations. This makes the Wound wide, and want a Plaister. And when they enquire how this came about, and find they were beguiled and enticed by their Wives, they then resolve to seperate then, who might otherwise never have been molested, had not Idolatry been the cause thereof.

But again, this was a prevailing evil which did endanger their State, which at that time was very feeble: for many had done it, *vers.* 13. yea, many leading men. The

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Princes and Rulers, vers. 2. And *many of the Priests*, Chap. 10. 18. Now when an *Evil*, nay, that which looked but like an evil, came so much into fashion, it was time to take some speedy course to suppress it, as we see they did; though had it been separated from its evil consequences might well have been born.

But lastly, Neither this nor any other of your Demonstrations, do at all prove the Proposition. You remember the Question is; *Whether a Contract of Marriage made between two persons of different Perswasions about Institutions in matters of Religion, being performed and continued in, be lawful or unlawful?*

Now, all the Instances you have given, where Marriage is forbid, or pretended to be forbid, the difference is about the *moral part of Religion*. Either the persons believed in *false Gods*, and had no knowledge of the true God, or else, if they did own the true God in any sense, yet they owned other Gods besides him. As *Balak* offered *Bullocks and Rams* once and again to the true God; but yet did not renounce *Chemosh* their own God whom they had adored.

And this is the case, in all those places which you have quoted, both in the *Old and New Testament*; both where the thing is *forbidden*, and where the *punishment* is also mentioned; which, if you please to view once more at your leisure, you will find in *Exod. 34. Dent. 7. chap. 20. Joshua 23. Judges 3. 1 Kings 11. Ezra 9. Nehem. 13.* And those in the *New Testament* have the same difference, only with this Addition; The *Jews and Christians* differed about our Blessed Lord and Saviour, which is none of our differences at this day, ours not being about God and Christ, but about *Institutions*; and not about *Institutions* themselves, but about the *Modes of Institutions*, which surely cannot make us unfit to enjoy civil Society one with another.

There is none of you maketh this *Doctrine* an *Article*

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of *Faith* to receive persons into the *Church*: And why then should it be an *Article* to put them out, when duly admitted? Surely this would be worthy Consideration.

And before you proceed to deal with Persons for Marriage, examine what Law they have broke; and be sure you presume not above what is written. Remember what is said, *Deut. 4. 2. Thou shalt not add unto the word which I have commanded you. Prov. 30. 6. Add not thou unto his words, Revel. 22. 18.* And the Lord give us Understanding, and make us conformable to his Will in all things, and unite our Affections, that we may live in Love and Peace, to the Honour of God, the Credit of Religion, and our own Comfort. *Amen.*

A BUT that nothing may be left undone, that may tend to the satisfaction of the most *Conscientious* (or rather more *Scrupulous*) we will (if you please) consider the other part of your *Principle*: For tho' this be enough (and more than enough) to them that have not espoused a Principle; yet for the sake of some, it may be profitable to say something touching the matter of *Dealing* with such as marry out of the Bounds of the *Church*, and take them *Yoke-fellows* with whom they are not agreed about the *Institutions* of Religion.

And that we may come the sooner at our Design, I will grant (for Arguments sake) *That such Contracts of Marriage as have been before debated, are unlawful.* And yet it remains a question, whether the *Church* hath any Power or Commission, to deal with, or *excommunicate* such as do *so marry*?

B. Yes, (without doubt) they have.

A. If they have, it must be by *Precept* or *Example*: But there is neither *Precept* nor *Example*; therefore no *Power* or *Rule* given to the *Church*, to deal with such *Offenders*.

B. Why, you grant the Contract of Marriage to be a
Sin,

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Sin, and then the Church is bound to deal with such to purge her self from *Sin*, *Levit. 19. 17. Thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him.*

A. By *Sin* in this place, is meant such just Offences as are committed against us by our Brethren, which are indeed Breaches of the *Second Table* in the *Decalogue*. As for Instance, if a man do me wrong in my *Name, Person* or *Estate*, that I should not seek for private Revenge, and bear *Malice* to him in my heart, but tell him of his fault, and endeavour that he may be made sensible of his failing in order to a Reconciliation. And like unto this, is that in *Matt. 18. 18. If thy Brother trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.*

But this must be then in such Cases as are plain and demonstrable, and out of dispute. But this makes nothing to this case in dispute; where, if you use the greatest of your Skill, you can no way convince me I have done an Evil.

B. Must the Church then bear with *Sin*?

A. With some *Sins* she cannot without destroying her own Constitution: as the Principles upon which she is built may not be dispensed withal. But this of Marriage is none of those Principles, and therefore she may bear with it, though it be an Evil: For she must bear with many *Sins*, because there is none of us but offend, *James 3. 2. In many things we offend all.*

B. We have the Example of God dealing with the *Jews*, for the breach of his Law in this case, *Judges 3. 5, 6, 7, 8. The Lord sold them into the hand of the King of Mesopotamia.*

A. But it was not for the sin of Marriage alone, but for *Idolatry*; for *-serving their Gods*, and *-serving Balaam and the Groves*, as well as Marriage.

B. But the Lord was displeased with *Solomon* for marrying *Strange Wives*, and rent the Kingdom out of the
Hand

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Hand of his Son, and gave it to his Servant, 1 Kings 11. 11.

A. But this was also accompanied with great Idolatry; nay, with most *notorious* Idolatry. Not only with worshipping a *false God*, but many false Gods: And not only worshipping false Gods, but building high places for them; and that near the place where he had built the Temple. And all this was done after God had warned him to the contrary, 1 Kings 11. 7, 8, 9, 10, 11.

And further mind, that *Solomon married the Daughter of Pharaoh when young*; and (it's to be supposed) many more of those Women in his *Middle age*: and yet his Reproof came not till he was old. And therefore, not for those *Marriages*, but for his *Idolatry* which he was brought into by those Women.

Besides, these can be no *Presidents* to you, because God is here *Judge and Executioner* himself; whose *Example* you may not follow without a Precept. He struck Uzzah dead for touching the Ark, 2 Sam. 6. 6, 7. But that is no *Example* to you to excommunicate a man that is fearful, lest the Bread should fall, or the Wine be spilt at the *Sacrament* of the *Lord's Supper*; and therefore puts forth his hand to support it.

B. But we have an Example in Ezra and Nehemiah, Ezra 9. and 10. chap. and Nehem. 13. 5.

A. Neither of these hit the Case: For here is the *Wickedness* of Idolatry, joyned with the *Folly* of their *Marriages*, Ezra 9. 1. *Doing according to their Abominations, even of the Canaanites, &c.* The most wicked of all.

Now if you would be pleased to let alone our Brethren and Sisters, till they forsake their *Principles*, and become vain in their Lives: I think none would have cause to be offended; but greatly to commend your care and diligence in dealing with *vain* persons.

But further, This is no President, because this was not
a se-

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a seperating the Offenders from the Congregation, but putting away their Wives and Children from them. And how well this agrees with *Excommunication*, I leave to consideration.

And lastly, It's no President to us, because it was under that Dispensation which concerneth not us, nor are we bound by their *Laws*, nor our differences so great about *Religion*.

And further, we ought to consider the *degrees of sin*, for every *sin* is not of the same *degree*; as may be seen in *Levit. 20. 10, 11.* you find some *sins* to be punished with *Death*. Those in *vers. 17, 18, 19.* with *Excommunication*. Those in *vers. 20, 21.* God reserved in his own hand. And so he hath done that of Marriage, as we see all along, he hath punished that offence, at such times, and in such a manner as best pleased him. Sometimes he hath done it after one manner, and sometimes after another, but never gave a Rule to the Church, how or when to deal with persons about that matter.

And observe, you never find God himself, nor the people of *Israel*, so much as once complaining of persons for those Marriages, until they added the *sin of Idolatry* thereunto. And yet it's incredible to think, that they being a numerous people, and the *Canaanites* dwelling amongst them in all parts, and amongst every Tribe, as you may see in *Judg. 3.* that they could at any time be without some Offenders in this matter.

But the *sin of Idolatry* is often spoken of, and God found to punish it, when nothing of Marriage is named, 2 *King. 17. 12, 13, 14, 15, 16, 17, 18, 19, 20.* 2 *Chron. 24. 18.* It would be burdensome to shew the many Presidents of this kind, of which the Scriptures are so full, in the Books of *Judges, Kings, Chronicles*, and the *Prophets*. But I leave this, hoping upon better thoughts you will find you have met with nothing in all this to justify your proceedings, in withdrawing from such as marry out of the

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the Congregation, unless it be accompanied with some other aggravation; as all those were which you have brought to justify your, and the Congregations proceedings.

B. But we are exhorted, *2 Thes. 3. 6. To withdraw from every Brother that walks disorderly.* And therefore we have good warrant from hence to withdraw from such as marry out of the Church.

A. This Text is no general Rule, but is plainly designed against such who are idle and negligent in their outward Callings, scandalous to Religion, and reproachful amongst men. As you may easily see if you view the Chapter; for in *vers. 6.* he saith, *Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw from every Brother that walks disorderly, and not after the Traditions which ye received of us. For your selves know ye ought to follow us, for we behaved not ourselves disorderly amongst you. Neither did we eat any mans bread for nought, but wrought with labour and travel night and day; that we might not be chargeable to any of you. Not because we had not power, but to make our selves an ensample to you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.* This is (you see) the *Rule*. Now you may see the disorder in *vers. 11.* *For we hear that there are some which walk amongst you disorderly, working not at all; which is a great scandal unto Religion.*

But further, They are *Busie-bodies*, meddling with other persons, and things that do not concern them. *Now them that are such we command and exhort, that with quietness they work and eat their own bread.* For it's unreasonable that such men should live upon the fruits of others labours. It's an evil, yea, a great evil; it makes a man worse than a Moral Infidel, *1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the Faith, and is worse than an Infidel.* Now if any man obey not our word by this Epistle, note that man, and

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have no company with him, that he may be ashamed. Withdraw from such Scandalous Immoral persons. And this is the design of the Apostle in this Text.

Now, how much is this to the purpose, to encourage you in withdrawing from persons for Marriage? which is,

First, Honourable and commendable in all, Poor and Rich, *Heb.* 13. 4.

Secondly, Agreeable to Nature, and approved amongst men. Who ever heard Religion reproached by reason of the Marriage of any Man or Woman, that married a sober person, and lived accordingly?

Thirdly, you may remember, that God did at all times (upon occasion) bear with the breach of his positive Law, (as I could give instances in divers Cases) when it fell in competition with the Moral Law. As, *Dauids eating of the Shew-bread: And the Disciples plucking the ears of Corn*, *Mat.* 12. 1. *Mark* 2. 23. *Luk.* 6. 1. But to give you one full instance, Take the Case of the *Gibionites*, *Jos.* 9. which were a part of the *Seven Nations* God had commanded *Israel* to destroy: as you may see, if you compare *Dent.* 7. 1. with *Jos.* 9. 7. *2 Sam.* 21. 2. yet these people (by craft) made terms with *Joshuah* and the Princes of *Israel*. Swore to them in the Name of the Lord, *Jos.* 9. 15. which was a perfect breach of the Command of God: as you may see *Exod.* 34. 12. compared with *Dent.* 7. 1. yet when this Covenant was made, here was no means of Repentance; this Oath must be kept, and the *Gibeonites* must live, tho' to the discontent of the People, and breach of the Law, *ver.* 18, 19.

But further, it's to be observed, that this Contract was accompanied with many sinful Circumstances.

First, With Lying and Dissimulation in the *Gibeonites*, pretending that they were of a far Country, that they had travelled till their Shoes were worn out, their Bread mouldy, and their Bottles rent; and yet none of these were otherwise than when they came from their own homes, *v.* 4, 5.

Secondly,

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Secondly, That the *Fame only*, which they heard of the wondrous works of the God of *Israel*, moved upon their people to send early to get acquaintance with this people, *v. 9.* when indeed it was only the fear that was upon them, that they should have been destroyed in a few days; *Israel* being entring upon their Borders.

Thirdly, When it was put to them, whether they were not their Neighbours? They *confidently affirm* themselves to be of a very *far Countrey*; and that the Fame they had heard of the God of *Israel*, had moved them to this Journey, and to make suit for acquaintance and peace with this People, *v. 7, 8, 9, 10, 11, 12, 13, 14.*

Fourthly, There was *too great Credulity* in *Joshua* and the Princes: For if they had made but a *small doubt* of their pretences, and waited a little time, they had been better informed, *v. 16.* For after three days, they heard they were of their Neighbours, and that they dwelt amongst them.

Fifthly, There was a *great neglect* in *Joshua* and the Princes of *Israel*, in not asking *Counsel of God*, *ver. 14.*

Sixthly, An *Offence given to the People* or Congregation of *Israel*, *vers. 18.*

So that (one would think) here was room enough from these Objections, for *Eleazer* and the Congregation to have dealt with *Joshua* and the Princes, and to have renounced the Oath, and broke the Covenant that was made with the *Hivites*. But so far were they from this, that when the people murmured against the Princes, they tell them there was *no remedy*: For they had sworn to them in the name of the Lord, and therefore they might not touch them, *v. 19, 20.* lest wrath should be upon them.

And further, it's very observable, that *Saul* being more zealous of the *positive*, than of the *moral Law*, went about to destroy this People; & the Lord was displeased at it, and punished it (in the days of *David*) with three years Famine; which Plague was not removed, till seven of the *Sons of Saul* were delivered to the *Gibeonites*, and they hang-

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ed them up in the Hill before the Lord, and after that, God was intreated for the Land, 2 Sam. 21. 1, 2, 3, 4, 5, 6, 7, 8, 9, 14.

So that here you see, a *Church* is sometimes bound to bear with the *breakers* of a *positive Law*; Tho' I would not have this strained to countenance any neglect of duty in any man, much less any presumptuous sin: From which the Lord preserve us.

Fourthly, You need not make it strange, that men should live in the breach of some Laws, and yet never dealt withall by the *Church*: For you your selves have persons amongst you, which live in the neglect of some *express duties*, and yet you deal not with them. For instance,

First, When did you deal with a man that neglected to pray for his Superiours? And yet it's a duty plainly enjoined in the Gospel, 1 Tim. 2. 1, 2, 3.

Secondly, There is no duty more plainly expressed in the Gospel, than *Contribution to the Ministry*; (no not *Baptism* it self,) and yet, who did you ever deal withal for that neglect? Notwithstanding it be so plainly expressed in the Gospel to be the *Ordinance of God*, as the Apostle sheweth, 1 Cor. 9. v. 1. and so on; and v. 14. *Even so hath God ordained, that they which preach the Gospel should live of the Gospel.* Even so hath God ordained, even as sure as men gonot a *Warfare* at their own charge; but at the charge of the Country whom they serve: Nor men plant not a *Vineyard*, and eat not of the fruit thereof. The *Ox* that treadeth out the Corn was not to be muzzled, Dent 25. 4. but might eat of the fruit of his labour; and the *Priests* that minister at the *Altar*, might eat of the *holy things* belonging to the *Altar*. And if this be true, even so true it is, *That we the Ministers that preach the Gospel, should live of the Gospel*; which is also further enjoined, Gall. 6. 6. *Let him that is taught in the word, communicate to him that teacheth in all good things.* What duty more plain in the Scriptures? What more agreeable to the *Common Sentiments of mankind*, and to reason and Justice? A
Duty

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Duty much neglected. Nay, some have declared themselves against it in their Principles: And yet, who is it calls persons to an account for this neglect? Tho' by this means the *Church* is made *weak*, God *dishonoured*, and the Gospel *reproached*, and many *faithful* Labourers driven to *want and great necessity*; and others *discouraged* from concerning themselves with that *dangerous* tho' *glorious* work.

And now Brother, let me (in the fear of the Lord) intreat you to consider these few things.

First, What a *Token* do you put upon the *Necks* of the *Disciples*, and more especially on the *poor Women*? The *modesty* of whose Sex, and custom of their Country will not admit them to seek Mates for themselves: And *none* in the *Church* perhaps take notice of many of them; and in the world they must not marry, tho' their Advantage be never so promising, and the prospect of their future happiness never so perspicuous; yet they are bound by this Law, to slight all opportunities and offers of this kind, and to deny themselves of those happy enjoyments which God hath provided, and nature inclines them to, and which (next to Food and Rayment) is most desirable of all outward Blessings.

How many have I known who have been kept in Bondage till the *Flower of their Age* was past, and at length have been forced to make a breach upon your *Principle*, and bear your Frowns how severe soever?

Secondly, Consider how ridiculous this dealing is in the esteem of others, not only amongst the *rude* and *profane*, but amongst the *sober* minded. What doth the *Presbyter* or *Independant* say to this? Do they think it good dealing? And do they look upon you as *wise Men*, to deal thus with persons for marrying with them, and with such as they esteem *faithful* and upright? And yet you shall account such Marriages *Fornication*? Do they not think you are not only besides the Truth, but your Wits also?

It's not sufficient to tell them you have a *President* in *Ex-ra*: for they may tell you, that if the men of *Israel* had ne-

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ver married with a *Canaanitish Woman*, but made (instead thereof) a *Covenant* for so many *Acres of Land*, and one of the Conditions had been to have worshipped *Baal-peor*, or *Balaam*, it had been altogether as *sinful*, *Exod. 34. 12, 13, 14, 15, 16. Dent. 7. 23. chap. 20, v. 16, 17, 18.*

Thirdly, Consider what a *stumbling block* you lay before the younger sort, both Men and Women; and think what a *Lion* it is in their way: When, tho' they like the people well, are convinced of the truth of the Gospel; yet, if they understand this Yoke, they will be twice advised, before they close with such a people; especially those whose Fortunes are like to be advanced in the world. And thus, you do not only deprive your selves of a Brother or a Sister, but the Poor of a person capable to yeild them relief.

Fourthly, Consider what a sad account you will be able to give in the day of the Lord, if all these your proceedings be grounded upon a mistake: And that you have pretended Gods warrant, when he never granted any such, nor appointed any under him to concern themselves in that matter, but kept it to himself. And yet you have used his Name and Authority, without his Commission. What will you say, if you be called to an account, for *grieving some*, and *causing others to turn aside*?

And lastly, That you have in the Name of God, shut both Men and Women out of the Church, and (as much as in you lay) out of Heaven it self: And all this upon a *presumptuous Zeal* that God is honoured thereby, tho' you can give neither *Precept* nor *Example* to warrant your proceedings.

Surely Brother, It will become you, and the rest of our Brethren, to consider well of these things. And let not a *passionate Zeal* transport, nor a *prepossest Judgment* prevent you from *destructing* any thing that may appear to be to the *prejudice* of the Truth, and the *Peace* of the Church: which I pray God may daily increase, to the honour of his Great and Glorious Name. *Amen.*

A. N

Appendix,

By way of Caution; or, a Word of Advice to the *Unmarried*.

MY dear Brethren and Sisters, let not any thing in these Papers give you any occasion or encouragement to marry with such persons whom you have cause to fear are Careless and remiss in the matters of *Religion*, for *Vertue* is *Vertue* still, and *Piety* and *Religion* are to be embraced. And as God hath made you rational Creatures, he expects you should shew yur selves such in the management of your affairs; and more especially in those great affairs of *Religion*. And if you are such as mind the concern of *Religion*, you will endeavour to sort your selves with such Company as will promote it: at least with such as may not hinder you in the performance of your Duty therein.

And I pray consider, if you have any matter of *Employ* but for one Year, would you be willing to unite your self with, or to such an one as should at all times be your hindrance, and be putting you upon discouragements? And if you would not entertain such a Companion which you could change in one year, because they were an hinderance to you in a small concern, why should you not be much more careful in the choice of a *Wife* with whom you must remain for the term of one of your Lives, and who will certainly be an hinderance to you in your Soul-concerns, if they be persons of evil Lives and corrupt Manners.

My Friends, Tho' I have endeavoured to make it ap-

pear,

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pear, that to marry a person with whom you differ about matters of instituted Religion, is not *sinful* without other circumstances attending it. Nor is it a matter the Church hath power to *deal* with you for : yet Gods Eye is upon you, and he seeth your Actions, and knoweth your thoughts, and what regard you had to Religion, when you made your Choice of a Yoke-fellow. And be sure God will visit you according to your desert, in one kind or another, and at such times as pleaseth him.

And further consider, it was not for nothing that God warned *Israel* in that Case, and foretold them the danger of marrying with persons inclined to evil Courses. Man's heart is prone to evil, and therefore he had need to take heed he be not ensnared by his own actions, and that he *condemn not himself in those things which he alloweth*.

Let me therefore advise you to beware of such as these, and come not nigh the door of their houses, *Prov. 5. vers. 8.*

First, Be sure to avoid the *lewd* and *prophane* : marry not with such: It cannot be done without *violence* to your own Reason, great *offence* to your Brethren, and *scandal* to Religion. And if so, then great *dishonour* to God also. For such will be the effects of your Marriage, that you can neither live with comfort nor credit. Comfort you can have none, because God is dishonoured every day in your Family, and you cannot avoid it : but the more you endeavour a Reformation, the more sin is committed, and the name of God blasphemed. And as to your credit and reputation, it's much impaired by being yoked with such a dishonourable person, and more especially is a man dishonoured by a vain and lewd Wife.

And although it be the concern of a Woman to be careful, and beware of this evil, yet it's more the concern of men to avoid this evil. For a man is much more dishonoured when he hath a wicked Wife, than a Woman

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man by a wicked Husband; though both more than I am able to express: and Gods name dishonoured far beyond all expression. Take heed therefore of the *Lewd* and *Prophane*.

Secondly, Beware of the *Contentious* and *Froward*, as being very unfit for Society; and more especially so near an Alliance as is between a man and his wife: *Prov.* 9. 13. *A foolish Woman is clamorous, she is simple and knoweth nothing.* Chap. 21. 9. *It is better to dwell in a corner of the house top, than with a brawling Woman in a wide house,* Chap. 25. 24. Chap. 27. 15, 16. Chap. 3. 32. *The froward is an abomination to the Lord. The froward mouth is hated of the Lord,* Chap. 8. 13. And for a further demonstration of this evil Society, see *Ecclus* 25. 13.

Thirdly, Beware of the *Proud* and *Ambitious*. Many are the evils which attend those that are so yoked, and they may well fear a Curse to attend upon it, *Prov.* 13. 10. Therefore beware, more especially you my Brethren, who have the liberty of Choice, and may with care and diligence escape these snares. Take heed of *proud* and *ambitious* Women, it will be no small grief to meet with such an one, who shall disdain your *Birth*, *Parentage*, and *Relations*; your *Education*, *Trade*, and *Employment*; the *provision* you make for her, and *maintenance* you allow her. When she shall always be striving to live *high*, in *pomp* and *vain glory*; striving to excel her Neighbours and Acquaintance in her *way of Living*, and in her *Garb*; but never in *Vertue* and *Humility*. This (I say) will be your grief and unspeakable trouble, if you fear the Lord. Labour therefore to avoid such.

Fourthly, Beware of the *Extravagant* and *Wasteful*. For this is an evil will prove a great *Snares* unto you, and breach of your *Peace*, and is attended with *Want*. *He that loveth pleasure shall be a poor man, and he that loveth wine and oyl shall not be rich,* *Prov.* 21. 17. And (you Brethren) consider, if you meet with such Wives as shall

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waste and consume the Fruits of your careful Labours, it will be no small grief to your Spirits; and the greater, because you know not how to reform it in a Wife. A Servant you may correct, or put away; but with a Wife you must bear. Therefore take heed of such, and avoid them.

Fifthly, Beware of the *Careless* and *Sloathful*. This is also a great evil, and will break your *Peace*, and create strife and contention, a thing a man cannot bear in a Wife, whom he expects should improve her part in a diligent improving her self in her place, for the good of her Husband and Family: and if she be careless of her Duty herein, how will he be able to bear it in her?

And likewise the Wife that hath an idle careless Husband, What is her grief? How many her cares? And what discontent will arise from this, is not easily told, and more uneasy to be born. *He becometh poor that deal-eth with a slack hand*, Prov. 10. 4. *Drowsiness will cloath a man with Raggs*, Prov. 23. 1. *An idle Soul shall suffer hunger*, Prov. 19. 25. Beware therefore of such, and avoid them.

And now my Friends, you that have your Choice to make, make it your business to yoke your selves with such as are *sober* and *pious*, *quiet* and *peaceable*, *humble* and *lowly minded*, *frugal*, *careful*, and *industrious*: for all these good qualifications are needful in one with whom you joyn in so close a Relation, & in the want of any of these, you will want so much of your Comfort. But above all, mind *Meekness* and *Humility*. Those are Graces will greatly tend to your Comfort, and if you prosper in the world, will teach you so to improve your self and your enjoyments, as will make them truly comfortable to you. And if *Poverty* be your portion, yet will these Graces greatly enable you to bear your wants and afflictions. It will be joy to your hearts, when you can with joynt consent go to the Throne of Grace, and return

thanks

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thanks to God for mercies received, or to beg of God Blessings that are wanting.

And this may be done, where there is *difference in Opinion about Instituted Religion*, you all believing there is *One God*, who is the *Fountain* of all our *Mercies*, and hath *Rewards* and *Punishments* at his disposing: And unto him it is you direct your *Prayers*. And being agreed about this *Holy Duty*, you may with *Zeal* perform it, and in *Faith* wait for a Blessing.

But yet (in the close of my Advie) if thou findest a person in the Church *holy* and *humble*, prefer such an one before *Riches* and *Beauty*; for both these are vain and perishing: but *Vertue* will abide, and be both a *Comfort* and an *Ornament*. *Who so findeth a Wife, findeth a good Thing, and hath obtained favour of the Lord*, Prov. 18. 22. which is to be understood of a *Good Wife*, which otherwise can be no Blessing; as hath been shewed in the second particular way of Advice. And further, *Solomon* hath it, Prov. 19. 14. *Houses and Riches are the Inheritance of Fathers, but a prudent Wife is from the Lord*. Now where *Piety* and *Prudence* are in a Man or Woman, it is a great Blessing to their Yoke-fellows; but much the greater when they agree in the *Principles of Religion*, even about *Institutions*. For where the Man and Wife differ about *Baptism* and the *Lord's Supper*, there will many times arise unpleasant Discourse, and it may be let in *Contention* and *Strife*, if not prevented by much watchfulness on both sides. And tho' *Wisdom* may so govern, that the Gospel may not be reproached by it, nor the Church offended at it; yet you may want of your own *Comforts* by means thereof. And you do (without all doubt) lay your selves the more open to *Temptation*, and may the sooner be led into a Snare. See *Exod.* 4. 25, 26.

I therefore beseech you, have a care in your Choice,

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and marry (if you can) with *Baptized Persons*, and such as are prudently *zealous* for their Profession.

And let me tell you, it will be a great Comfort to you, when you can go together to hear the Word, and to partake of the *Ordinances of God* in his Church. How may you discourse of what you have heard from the *Preacher*? And what sweet *Communion* you had at the *Lord's Table*? And with what Comfort and *Unity* may you go to the *Throne of Grace*, and return thanks to God for that days Mercy? Which Comfort will be all lost (or much hindered) where the Man and Wife differ about *Institutions*, and more especially about *Baptism* and the *Lord's Supper*.

And again, you cannot so well instruct your *Servants*, nor tutor your *Children* where you have this difference: which you may (to your grief) find unpleasant to you when it is too late.

And again, For a *Baptist* to marry with one of another *Perswasion*, is not so honourable in the esteem of Brethren; nor doth it declare so high an esteem of your Profession as you ought to have, and more especially in a Man who hath the liberty of his own Choice.

My Advice therefore is, as you tender your own *Peace*, your *Reputation*, the *Honour of God* and *Religion*, make your Choice in the *Church*: For tho' (I say that if you do not) the Church ought not to deal with you; yet God Almighty may, and certainly will, at some time or other, and in some kind or other, if his Name be dishonoured thereby.

And further, let me tell thee, that if thou shouldest (in the Church) be deceived, yet thou wilt find a great support to help thee under thy Burthen, when thou canst truly say, thou madest this *Choice* upon the account of *Religion*, and not for *Worldly Advantage*.

But perhaps some will Quæry why this *Author* followed not this Advice himself, when it was his own Case?

To

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To which I freely Answer, it was my Folly, and that which I commend not in my self, and seeing the inconveniencies, am the better able to give Advice to others, that they grieve not their Brethren, as I have done, nor make themselves work for Repentance, tho by this I would not be thought to reflect upon her that never was an opposite to me in Religion, but a help ; and through Gods Grace her self soon embraced the *Truth*, praised be his Name.

Now be sure that you mind to chuse the *Vertuous*, that you be not prevented of your Comforts. And the good Lord direct your hearts, that (in this great Work) you may do nothing to your own grief, and Gods dishonour; but on the contrary, all may be done,

First, To Gods Honour.

Secondly, Your own Comfort, the comfort of your *Friends*, and the credit of *Religion* : Which is the hearty Prayer of,

Your Friend and Brother,

Stephen Tory.

P O S T S C R I P T.

AND now, my Dear Brethren and Sisters, bear with me a few words, in which I make bold to direct you how to Marry, as well as who to Marry.

And first, To you my Brethren, I pray you be advised in a few things.

First, When you think to change your Condition, consider whether you be fit so to do. Think how you can maintain a Wife. For, if thou canst not maintain thy Self, thou dost but abuse that Woman whom thou marryest, unless she can maintain thee, and hath not an
expe-

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expectation from thee, which is seldom known. And let me tell thee, the want of this Consideration, hath been a grief to many when it hath been too late. But I seldom knew any that had cause to repent their careful proceeding in this matter. Nor speak I this to cause dispondency in any honest sincere hearts, who in a low condition use their endeavour, and trust in Gods providence; but I speak this to warn the *unwary*, and to curb the *presumptuous*.

Secondly, Consider how thou canst govern a Family; How thou canst govern Servants, and Tutor Children, and behave thy self to a Wife. That as the State of Marriage is an Honourable State, so take heed it be not dishonoured by thy inadvertency.

Thirdly, Take heed that you make no promises of Marriage, and when you have done draw back, and *break your Vows* made in secret. For know, that Vows and Contracts made in secret are known to God, who will not fail to do right, and therefore take heed of breaking your Vows. Nay, my Advice is to all men, to take heed of making shew of Love to any person, whom they do not really intend to marry; there is many times great grief comes by this means, and therefore be advised.

Fourthly, You my Sisters be *Wise*, consider whether you be able to perform your Duties in your places; and also take heed of foolish Fondness. Think not that every man that speaks friendly to you, or looks pleasantly upon you, is in *Love* with you, and hath a mind to live and die with you. Neither be proud and disdainful, nor unfaithful; but consider, you are about a *great Work ordained of God for you to do*, and therefore do it in his fear, and by his advice. Take advice of your Friends, and the wisest of your Acquaintance, and also make your Prayer to God for his Assistance, and wait on him for Counsel, and this is the way to prevent miscarrying.

Fifthly and lastly, I advise you both Brethren and Sisters,

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Sisters, let the outward Ceremony be performed according to the Law of this Land (or other Country where you dwell.) And seeing the outward part is appointed by the Law, to be performed by the *Clergy*, make use of their Authority. Without which, tho I will admit you may be honestly brought together without sin, yet not safely, nor with that Reputation as you may be otherwise.

These few things I thought good to spread before you, leaving the Answer to all Objections about this part of *Advice*, till I see some made against it. *Farewell.*

A Second POSTSCRIPT by way of Advice, to all those that either have, or hereafter shall marry with such as are of contrary Minds in the Matters of Instituted Religion.

MY Friends, let me advise you, that you take heed you forsake not the Truth, to which you have attained; be not drawn away by your *Yoke-fellows* that are contrary minded, but know it was that very thing of which God forewarned *Israel*, *Exod.* 34. 16. *Deut.* 7. 4 and not only told them the danger of being drawn away, but the punishment that would follow thereupon, *Jos.* 23. 16.

Secondly, Let me advise that you so behave your selves with such Christian Respects, *Meekness* and *Sobriety*, as may prevail upon your *Yoke-fellows* to embrace the Truth, or at least to prevent them from thinking evil of the way you profess, because of your uneven walking.

Thirdly, My Advice is, that you forsake not the Assemblies of your Brethren, nor the hearing of the Word preached; neglect not any good Duty, be not careless in your Devotion, nor remiss in any good Work; let not your Zeal cool, nor your Love decay, but let it be seen you have yet the same Affections towards God,
his

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his ways and people that ever you had; and that you do not prefer your sensual Pleasures and carnal Delights at that rate, to put you out of love with the ways of God; and let not the Frowns and Discontents of some of your weak Brethren put you out of the way, and cause you to neglect those things which your own Consciences incline you to: And all you that have left your *Congregations*, and neglected your Duties, I advise you to return and redeem the time you have lost, and make peace with God, and (as much as in you lieth) with your Brethren.

Fourthly, I advise you that you forsake not the Lord's Table voluntarily, and when you are forbid to partake of that Sacred Ordinance by any of your Brethren, bear it with patience, and make your humble Addresses to the Church for a Reconciliation, and wait a while with patience, and let your Brethren see your love to them, and your desire to enjoy your former Priviledges; and when you have waited from time to time and cannot prevail, then you that live where you may find other Society, (as all those in *London* may) I advise that you apply your selves to some other *Congregation* of your own Profession, where you may be entertained; that you may thereby be preserved from those Decays which you will be apt to fall into, if you use not the greater diligence: Which that you may do, the Lord bless what hath been said, that you may be kept from falling, and may be preserved to his Heavenly Kingdom, which is the hearty Prayer of your Friend and Brother,

S. TORY.

FINIS.

